THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*"—ISAIAH 24: 4, 5.

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GOD PREDICTED; HAVE NOT THE NATIONS FULFILLED?

BY ELDER CHARLES R. MABEY, PRESIDENT OF THE BERLIN CONFERENCE.

"BUT behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;

"And I will fortify this land against all other nations;

"And he that fighteth against Zion shall perish, saith God;

"For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words." (Book of Mormon, II. Nephi 10: 10-14).

The scroll of history unrolls twenty-six centuries and reveals to us the destiny of America as spoken by the Prophet Jacob. Four generations before Confucius wrote his philosophy to the Chinese, and the immortal Greeks drove back the Persian hosts at Marathon, this servant of God uttered the prophetic words that have come down through the ages as a perpetual warning to the children of men. Ten hundred years later the solitary scribe, Moroni, gave a similar message to mankind before he sealed his divine record and deposited it in the hill Cumorah: "Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Book of Mormon, Ether 2: 12).

When Christopher Columbus pulled anchor and sailed out into the unknown

seas, in that memorable summer of 1492, he cut a new path for on-marching humanity and directed its course westward. In three thousand years civilization, born and reared in Asia and Egypt, and there crowned with an imperial diadem, had gradually worked its way toward the occident and settled upon the utmost confines of the known world; then, freed from the fetters of ignorance, it burst forth anew, and finally lowering its regal standard on the soil of America floated the banner of liberty to the breeze. The spirit of the east is not the spirit of the west. When the Genoese sailor returned to Europe with his strange stories he carried with him something greater than beautiful birds and wonderful Indians, and that was the breath of freedom. The first pilgrim who planted his foot on the bleak rock of Plymouth met something beside the chill blast of December and the trials of starvation. The virgin forest invited him to partake of its hospitality unstinted. The savage red man, stalking silently through the unbroken wilderness of the west, was an inspiration to the flagging courage of the colonist, and he determined to find a home as untrammeled as that of his barbarous brother. His environs strengthened this resolution. Every rock and hill on that vast continent allured him to become its undisputed owner. No arm of tyranny was raised in protest when the sound of his ax startled the sleeping wood, neither heard he the voice of the law when the report of his flintlock rang out on the pure air of the mountain. These things of nature were regarded as his by inheritance, and it was this feeling that led him to resist any encroachments upon his rights and at last resort to arms to defend himself.

The American War of Independence was not the outcome of the few rash acts of the ministers of George III. Its cause began when the first colony was successfully planted in Virginia, and grew with time. The emigrant virtually renounces allegiance to the country of his birth, else he would not leave it. His mind has something better in view, and this urges him forward. When the Puritans departed from the English shores they practically rejected the authority of the mother county. Their subsequent deeds prove that. What was true of them was also true of every colony established on American soil, without distinction of nation or color. The almost universal response that followed the call to arms on the fourth of July, 1776, testifies that the Americans were ready for independence.

An unbiased on-looker would have said that the provincials often provoked the British soldiers to violence in order to have an excuse for revolting. It is not our intention to discuss the merits of either side; the result claims our attention, because therein lay the fate of the entire western hemisphere and the future of more than one European state. All America awaited breathlessly the end of that stormy struggle. The success of the continentals assured, the others would follow; and when the news of the surrender of Cornwallis spread over the land, the Mexican half-breed, sweltering under the rays of the tropic sun and cringing beneath the whip of the Spanish slave-master, breathed a sigh of thanks to God and quietly abided his time; the down-trodden descendant of the Incas, bending beneath the load of his Castilian lord in the silver mines of Peru, uttered a prayer for the speedy advent of the George Washington of South America; the negro of Hayti, long ago transplanted from his African paradise to a slave existence on that fair isle, dreamed of a

Toussaint l'Ouverture. Such were the hopes engendered by the surrender at Yorktown. Let us see if they were realized.

Simon Bolivar, born at Caracas, Venezuela, 1783, after having visited Europe and witnessed the crowning of Napoleon in 1804, traveled five years later through the then unimportant United States and studied the government and institutions of the nation for the avowed purpose of founding a like republic in the Spanish possessions. The following year he returned to his native country and immediately raised the standard of revolt. Hundreds from among the outlawed and oppressed flocked to his aid. The other provinces took up the cry of liberty and freedom from tyranny, and in a short time the combined forces were able to cope with the Spanish regulars. After various vicissitudes the Spanish yoke was thrown off, and in 1823 the independence of the revolutionists was acknowledged by the American government. This revolution gave the world the United States of Colombia, Venezuela, Ecuador, Peru, Chili, the Argentine Republic, and Bolivia, the last named country being so called in honor of the great patriot. It freed over one-half of South America from foreign rule.

Simultaneous with this political upheaval in the land of the Andes, the Mexicans rose in arms. Their leader, Santa Anna, out-generaled the royal forces at nearly every turn, and finally, in 1825, two years after the United States had recognized his country as a sister nation, compelled Spain to acknowledge Mexico's freedom. Thus another republic appeared as an active player on the stage of the world.

It was at this time that James Monroe, fifth president of the United States, took occasion to voice the sentiment of the people of the western continent in that world-famed document known as the Monroe Doctrine: "As a principle, the American continents, by the free and independent position which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power." Two months before this policy was made known to the nations, Joseph Smith, an unlettered youth of an obscure village in New York, saw for the first time the golden plates, which contained the verses quoted at the beginning of this article.

We have outlined the events preceding the advent of the young Prophet's message to mankind and the coming forth of the Book of Mormon in order to show the working of the Spirit of God upon the nations. The voice of the Almighty declared that America should be a free land, and the country that for the most part rejected His word was made an unwilling instrument in carrying out His plans. The people of the United States repudiated the doctrines proclaimed by Joseph Smith, but unconsciously they fulfilled the prophecy contained in the book that he received from the hands of a holy angel. It took three-and-a-quarter centuries for events, under the direction of Jehovah, to shape themselves for the announcement of God's command to His boy Prophet; and then He caused the representative of the sovereign people of America to declare that policy to the world, The Lord said, "No king shall rule on this continent. If any man attempt to establish a monarchy in my promised land he shall perish;" and the chief man of the Republic worded the contents of that declaration in a national proclamation. That tradition, handed down as a legacy to the American people and stamped with the seal

of the God of Israel, stands to-day an irrefutable proof of the divinity of the mission of Joseph Smith. Every act performed on the American continent from the year 1823 up to the present day confirms this statement. They speak for themselves.

The report of six rifles echoed from the walls of the old fort Queretaro, Mexico, June 19, 1867, and the spirit of Maximilian, Arch-Duke of Austria and usurping emperor of the land of the Montezumas, took its flight to its God. Three years previously, at the instigation of Napoleon III., this gifted but imaginative prince had renounced his inherited rights, secured the blessing of the pope and sailed to Vera Cruz with a French army at his back to establish him securely in his newly acquired palace. Juarez, Mexican patriot and soldier, driven to the American borders, hemmed in and almost annihilated, but possessing a courage and statecraft seldom equalled, forced the imperial army back and with the help of the United States destroyed this French dream for ever. During the great Civil War between the North and South, France had taken advantage of the momentary weakness of the United States and conceived this vision of an empire in the west. "Who attempts to crown a king in free America shall perish," saith the voice of Jehovah. We are already acquainted with the fate of Maximilian. The ignominious downfall and ruin of Napoleon III. in the Franco-Prussian war of 1870-71, completes the fatal fulfillment of the words of the inspired record.

Twenty-two years after the fall of the Mexican empire, Don Pedro of Brazil, driven from his country, embarked for Europe, and the last vestige of a crowned government disappeared from America. At the time of the Napoleonic wars, his ancestors had fled from the power of that Corsican whirlwind and founded a monarchy, which eked out a sickly existence and then died intestate. We cast a momentary glance at the history of Hayti. Bonaparte's twenty-thousand men, sent to that island to place Jacob the First upon the throne, scarcely remained long enough to catch their breath before they were recalled. Faustin, the last of her usurpers, fled in 1859 before the ever-victorious Giffrard, who landed at Port au Prince and assumed the presidency. Since that time Hayti has been comparatively free from kings.

The war with Spain in 1898 took from that country the last foot of ground of her golden empire across the seas. The future historian of Castile will read of the glorious conquests of Cortez and Pizarro in Mexico and Peru, of the magnificence of the court of Charles the Fifth, of the sunken treasure ships, of that land whose dominions studded every water, and will bemoan its sad fate; but the patient believer in the Book of Mormon, placing confidence in the promises of its Prophets will say, "It was so written, and was to be."

Louisiana, acquired in 1803, and Alaska, purchased in 1867, fell peacefully from the grasp of tyranny, but these purchases freed over a million and a half square miles from foreign power. To-day Great Britain, France and Holland hold possessions on the other side of the Atlantic. What of them? Canada and other British possessions are as free to-day as any republic under the sun. The people of England, recognizing the fact that their own relatives—their fathers and brothers and sons, who have wandered out into other lands—are capable of governing themselves, have given unto them that autonomy which every English heart loves. Other lands still occupied by foreign powers

may yet have their opportunity. "The mill wheels of God grind slowly, but they grind exceedingly fine." And as the other parts of this prediction have passed into literal fulfillment, so will it be with the remaining ones. Not one word will be forgotten.

"Whatsoever nation shall possess it shall be free from bondage and from captivity." In 1619, the first ship-load of slaves was brought over to Virginia from Africa and sold to the plantation owners. This was the beginning of that inhuman traffic that cursed America for two-and-a-half centuries, and eventually led to the greatest fratricidal war ever recorded in the annals of history. Slavery was directly opposed to all the interests of the United States, the constitution provided practically for its final abolition, but greed and avarice could not let it pass without a struggle. Despotism and oppression arrayed on one side, and liberty and justice on the other fought tenaciously for the ascendency. Right triumphed; but it was not by the aid of the kingdoms of the earth, who saw in that furious contest a hope for the downfall of the young republic. The surrender of Lee at Appomattox on the ninth of April, 1865, confirmed the prediction of the son of Moroni. To-day there is not a slave in the whole of America.

Can civilized man in the light of history, reason and common sense reject these things? Can the nations, lifted up in their pride, fighting for supremacy and gloating over their own fleeting glory, not see the course which is mapped out for them? Let them take a lesson from those proud monarchies whose legends they attempt to decipher from fragments of stone, from broken pottery and from silent graves. Let them take a warning from their own miserable failures in the new world, see how they have fulfilled that which they refused to accept, and tremble with fear; for as surely as the sun shines in heaven the judgment is near, and they who will not repent shall perish in the midst of misery and desolation and hopeless despair.

BRIGHAM YOUNG.

(Continued from page 367).

The mob and its sympathizers may have been divided in their views concerning the future of "Mormonism," after Joseph and Hyrum Smith were slain. The masses probably believed that the system would fall with its founder, and like his mortal remains disintegrate and mingle with the surrounding elements. Others may have recognized the real condition, that the Church is independent of any man on earth. All were soon convinced of its vitality. The death of the Prophet and the Patriarch caused sorrow not weakness. The enemies seeing the unity and steadfastness of the Saints settled on a deeper plot. They determined to follow the plan of the Missourians and either exterminate or drive the people away.

The Saints realized that they had no permanent abiding place in Nauvoo, but that their destiny would lead them westward to the "chambers of the mountains." Yet in their fair city there was one object they were unwilling to leave, for the time being, in spite of persecution; that was their partially built temple. Brigham Young and his devoted associates, the Apostles, were tireless in their efforts to prepare the structure for the sacred work to be per-

formed there. They saw the black cloud of mob violence drawing over them, and knew that it would soon burst. They were successful in doing much work in the temple, but Brigham with the vanguard of the Saints had begun the journey west before it was completed and dedicated, May 1, 1846.

After the charter of Nauvoo had been repealed in January, 1845, the authorities of the state began advising the Saints to leave and go off somewhere by themselves. Later, they made definite requests, and these were accentuated by sending bodies of militia to them, making unwarranted arrests and allowing violence, committed in the outlying districts, to go unpunished. The murderers of Joseph and Hyrum were "honorably acquitted." At length President Young agreed that the people would begin to leave in the spring of 1846. General Hardin, who received this statement, impudently asked what guarantee would be given to insure removal. President Young replied, "You have our all as a guarantee, what more can we give beyond the guarantee of our names?"

It was in the dead of winter when the Saints began to fulfill their pledge. They crossed the frozen Mississippi, family after family, company after company, and following their leader drew out into the wilderness. When night came they brushed the snow away and pitched their tents. The first night out, nine babes were born among the exiles. As fast as their weak teams and the unbroken roads would permit, they pushed on to the Missouri river and settled at Council Bluffs and vicinity. The migration continued during the spring and summer, and across Iowa was stretched an ever moving train of wagons. The Saints left their lovely city and homes, the fruit of seven years of intense toil, with much sorrow but little lamentation. It was manifestly impossible for twenty thousand people to prepare themselves for such a journey all at once, and despite the admirable management of President Young and his brethren, a few hundred remained in Nauvoo until September. The mob came on the city then, stormed it and drove out the Saints who were still there. The remnant, camped on the Mississippi bottoms, some suffering from wounds, others from malaria and all from want of food and shelter, formed a closing picture of the third, and may God grant the last, general expulsion of the Saints from their homes by mob violence.

During this terrible summer of 1846, a most singular event happened. The United States, after permitting its citizens to be forcibly driven from their homes and knowing them to be on their way to the Rocky Mountains or California, a tract at that time outside of the nation, sent an officer to them with an order to raise five hundred men to fight in the war against Mexico. It was a cruel test of the allegiance of the fleeing people; for where one able bodied man was taken, a family was often left helpless. Captain James Allen came with the order. Nothing daunted, President Young promised him the necessary number of young men. He permitted the officer to speak before the assembly, and he and other Apostles and leading men also spoke, urging such as could to volunteer, promising to care for their families. Inside of three weeks the Battalion, the flower of the manhood of that scattered, homeless people, was on the march. Preferring the wilderness to bloodshed in defense of their own homes, they were now going to war in obedience to the call of their country. In an earnest, parting speech President Young uttered these words to the Battalion and the people: "I say unto you, magnify the laws.

There is no law in the United States, or in the constitution, but I am ready to make honorable."

Council Bluffs was only a temporary resting place for the Saints. In April President Young with a company of one hundred and forty-seven souls began the memorable journey across the plains to the mountains. In this little band there was the same perfect order as had been established by revelation from the Lord among all the migrating Saints. Every ten, fifty and hundred had its leader, and the work and provisions were so divided that all might do and share equally. The vanguard, making the new path across the continent with such inspiration that twenty-two years later the great Union Pacific railroad chose the identical path for a great part of the way, was under President Young's direct leadership.

It was a hard journey. Rivers must be forded, mountains crossed, and the dangers of wild beasts and savages endured. They were, however, brave, careful, peaceful men that had undertaken it. Trouble with the Indians was avoided by never provoking and yet being always ready to meet it. Every man had his loaded gun in his hand or at his side. Teams were driven, where possible, two abreast and close after those ahead, so that the company might be as compact as possible. At night the wagons were drawn close up against one another and, each one turned slightly, so that a circular corral was made, into which the oxen and other animals were usually driven. When the red men did come, they were treated as guests and given food. This was much cheaper and infinitely more humane than fighting them.

It was President Young's intention, as it had been the Prophet Joseph's, to settle in the valleys of the Rocky Mountains. On the road the company met traders and mountaineers, who sought to dissuade them from the thought of building a home in the desert, and urged them to press on to nature's great garden, California. Colonel James Bridger, who had seen the valley of the great Salt Lake piled with drifting snow of the fierce winter and baked by the cloudless summer's hot sun, told President Young that he would give $1,000 for the first ear of corn that ripened in the valley. The great pioneer was unshaken in spite of these adverse reports. He saw the westward trend of the shifting population of the United States, and was sagacious enough to know that the less inviting the country, the less disturbed the Saints would be by the greedy and the lawless.

On the morning of July 24th, 1847, President Young, reclining in Wilford Woodruff's carriage on account of mountain fever that had attacked him, emerged from the mountain gorges to the foothills of the Valley. The carriage was turned so that he could see the whole wonderful vista. Behind them the Wasatch range with bare sides and snow-capped peaks rose into the blue heavens. Before them from the south, where the western mountains joined the eastern range, a river began its sinuous course through the gray sage-covered valley to the great glistening salt lake. It was a scene majestic as eternity, but apparently as barren as the valley of death. To the inspired mind of Brigham Young, a paradise could not have brought greater joy. In vision he had seen this strange valley and in it beheld a tent from heaven descend and rest, and had heard a voice declare "here is the place where my people Israel shall pitch their tents."

[TO BE CONTINUED].

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 12, 1902.

EDITORIAL.

THE MODERN FOLLOWERS.—The Savior was once with His disciples in Judæa, the province of His birth. The Pharisees came to Him and asked hard questions, and He silenced them by His wonderful answers. The disciples sought knowledge, and He taught the morality of the higher law. Little children were brought to Him, and with the sweet tenderness of His divine nature He took them in His arms and blessed the innocent ones. Then He turned away and began His wandering again. A high-bred young man, moved by the majesty of the Galilean, came running after Him on the way and falling on his knees asked how he might gain eternal life. The Lord repeated the commandments. They had been kept. The heart of the Master yearned for the comely youth, whose negative obedience had been complete, and He put him to the positive test. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But at that saying his countenance fell, and he went away sorrowful, unwilling to obey.

A Latter-day Saint Elder was called over two-and-a-half years ago to fill a foreign mission. He, too, sought eternal life, and he obeyed. He came, did his work well and just recently was honorably released to return home. Before embarking he remarked that he had nothing to return to except his wife and two children. Everything that he had owned he had sacrificed to support himself on his mission and his dear ones during his absence. He had only his bare hands, a clear conscience and a good will to begin with to build up his home again. And yet he rejoiced in having had the privilege of coming, and had never grown tired of the work for a single moment. His only regret was that the time was so short.

The case of this Elder is not an uncommon one; there are tens of thousands among the Latter-day Saints who have done as much. They have not the grandeur of the Savior's personality before their eyes to incite them to offer their all and follow Him. He is not with them in the flesh to silence every cunning or wicked tongue, to put to flight the legions of devils that would block the way of God's work and destroy His children, to heal the afflicted and raise up the dead. They go out alone, sometimes into strange lands where they must learn new languages, meet bitter opposition, suffer sometimes bitter persecution, and always either actually or virtually give up all that they have in order to follow the Lord and obey Him positively. They are supported by faith—not having seen, yet have they believed. It is the strength given by

the Holy Ghost, the Testimony-giver, the Comforter, that makes it possible for them to do what they do.

A Bereavement.—One of the saddest incidents that happen to men has come to our knowledge, and it draws forth our sincere sympathy. Elder Joseph H. Cutler of the Nottingham conference, who has been in the field only a short time, has just received word of the death of his infant child after two weeks of mortal life. The little one was born after its father's departure from his western home to preach the Gospel, in obedience to a call from the servants of the Lord, and he never had a chance to look upon it, though blood of his blood and flesh of his flesh.

Besides the comforting influence of the Holy Spirit, which the Lord will give His servant in this bereavement, the teachings of the Gospel take away the sting of death and the victory of the grave. This babe had not the slightest stain of sin upon its soul. Actual sin it was manifestly free from; and by the grace of the atonement of Jesus Christ the original sin and all its effects, except birth and death, were removed from it. The sacrilege of baptizing the innocent one for what Christ with His precious blood washed away from the whole world was, of course, never done. It was doubtless blessed by Elders of His Church, but whether or not this ordinance was performed, there is no barrier on earth or in heaven to keep that child from salvation.

The Prophet Joseph Smith said: "In order for you to receive your children to yourself, you must have a promise—some ordinance, some blessing, in order to ascend above principalities. . . They must rise just as they died: we can there hail our lovely infants with the same glory—the same loveliness in the celestial glory, where they all enjoy alike. They differ in stature, in size: the same glorious spirit gives them the likeness of glory and bloom, the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it." At another time he said: "Mothers you shall have your children, for they shall have eternal life: for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so it shall rise from the dead and be forever living in the learning of God; it shall be your child, the same as it was before it died out of your arms."

Comforting words are these to parents that have received the promise, ordinance, blessing, that enables them to rise with Christ above principalities and powers to be kings and queens in His great dominion. They are bound with everlasting ties to one another and to their children. Sin and faithlessness alone will break the ties, if they be ever broken. The reunion on the morning of the resurrection will be analogous to a reunion on earth. They shall have their children back as children and shall behold them grow to the full stature of their being. No incompleteness, no irretrievable loss of power, will mar the perfect bliss of parents or children on that glorious day, if during life they made the holy covenants and kept them to the end.

J. J. C.

Some conference presidents of the British mission have not yet sent in a statement of how many non-members in their district are subscribers for the Star. We should like to know as soon as possible.

Apostle Heber J. Grant writes from Salt Lake City under date of May 26th, that he will probably sail from Seattle for Japan, July 1st. He will be accompanied by his wife, daughter, Mrs. Horace Ensign, who goes to join her husband, and four young men to take up missionary labor under his direction in Japan.

It is understood that a few Elders in the British mission have expressed their desire to attend the dedicatory services of the Copenhagen mission-house next month. President Skanchy of the Scandinavian mission, through President Lyman, extends an invitation to such to be present. The exercises will be held on the 4th, 5th and 6th of July. Those who desire to go should as soon as possible send in their names to this office.

Releases.—The following Elders are honorably released to return home per s.s. *New England*, June 19: George Q. Morris, London; William A. Cornaby, Leeds; Frederick C. Evans, Leeds; George P. Jones, Newcastle. Elders Morris and Cornaby have acted as presidents over the conferences in which they have labored.

Appointments.—Elder Henry H. Blood has been appointed to preside over the London conference, and Elder Franklin C. Moyle over the Leeds conference.

THE BRISTOL CONFERENCE.

The Bristol conference of the Church of Jesus Christ of Latter-day Saints, convened at the Francis Hall, 27 St. George's Place, Cheltenham, Sunday, June 8, 1902, President Harry W. Matthews presiding. There were present Apostle Francis M. Lyman, president of the European mission; Elder Joseph Eckersley of the Liverpool office; President William H. Folland of the Welsh conference, and the following Elders of the Bristol conference: William G. Burton, John Cook, Lewis A. Huffaker, James Astle, William Mathews, Jr., Henry E. Wynder, Edward J. Gardner, David Clark, David L. Dowding, Henry F. Baker and Percy G. Matthews. Services commenced at 10:30 a.m. After singing and prayer the sacrament was administered by Elders Cook and Mathews. President Matthews welcomed all the Saints and friends, referred to the fact of its being a day set apart for thanksgiving at the conclusion of peace, so that we had a double cause for rejoicing. He reported that the conference was in a favorable condition, twenty-nine new members having been added since our last conference. The statistical report for the past six months was read. Elder Eckersley presented the general and local authorities of the Church, who were unanimously sustained.

The following then briefly addressed the congregation upon the principles of life and salvation: Elders Matthews, Baker, Clark, Mathews and Dowding. Elder Eckersley said he much enjoyed the testimonies of the Elders who had preceded him. He remarked how similar the conditions were to-day to the conditions when the Savior appeared. The Savior was not recognized, neither was the messenger who opened up this dispensation. Benediction by President Lyman.

At the afternoon session after singing and prayer the following Elders spoke

briefly upon the principles of the Gospel and the duties and responsibilities devolving upon the Saints: Elders Burton, Cook, Gardner, Huffaker, Astle and Wynder. President Lyman then addressed the congregation, said he rejoiced at the good feeling manifest and the humble but powerful testimonies borne by the Elders. Continuing his remarks upon the restoration, he said he knew not why the Lord did not send the angel before, but did know that the Prophet Joseph Smith forfeited his life declaring that the angel had appeared to him. We are not hired or paid to preach the Gospel, but are sacrificing our time and means to carry the glad tidings, proving that we have a living faith. He also referred to his recent visit to the Holy Land.

At the evening services the hall was filled. After singing, prayer was offered by President Lyman, who feelingly referred to the great sacrifices sustained by the English and Boers in the recent conflict and eloquently besought the Lord to pour out the healing balm upon those called to mourn, and that the peace may be permanent and all differences settled and that the way may be opened up for the peaceful influences of the Gospel in South Africa.

President Folland addressed the congregation on the subject of revelation, past and present. Elder Eckersley referred to the 24th chapter of Matthew, showing what signs should precede the second coming of the Savior. President Lyman rejoiced exceedingly at the manifestations of the Holy Ghost which characterized our services. When the Lord does not reveal Himself then woe be unto the world. The religious world of to-day knows nothing of the Holy Ghost. For upwards of eighteen hundred years the Lord has not spoken to mankind. The second coming of the Savior is close at hand, and the elect of God are building temples to His holy name. President Matthews thanked all who had contributed to make our conference such a glorious success. Conference was adjourned for six months. Benediction by Patriarch William G. Burton.

On Monday at 8:30 a.m., a priesthood meeting was held at 20 Great Norwood Street, lasting over four hours, at which the Elders gave in their reports and received instructious and counsel from President Lyman and Elder Eckersley and were appointed to their respective fields of labor.

WILLIAM G. BURTON, Clerk of Conference.

THE JEWISH CANON OF SCRIPTURE.

BY ELDER WILLIAM H. FOLLAND, PRESIDENT OF THE WELSH CONFERENCE.

THE most impressive and important fact brought out by a study of our Bible is that it was "given by inspiration of God" (II. Tim. 3: 16); not once for all as a finished product of the Divine Mind, but gradually, according to the needs of the people; not by the will of man, but as the Spirit moved upon holy men of God (II. Peter 1: 21). Thus they spoke, and thus was built up that magnificent monument of inspiration, which is without a parallel in the whole world of literature.

Our task shall be to follow the growth and development of the sacred writings of the Old Testament, until we see them emerge from the hoary past in their present excellent form. Significant is it indeed that the Decalogue—

the very beginning of the canon, the nucleus around which all the literature of the Jews is built—should be written by the finger of God Himself (Ex. 34: 1, 28). It is an index to the character of the writings that gradually formed around it, and proclaims the rock of inspiration and revelation upon which they are built. In obedience to the command of Jehovah, Moses wrote the history of Israel (Ex. 17: 14), as well as the laws and covenants (Ex. 34: 27). These with the tables of stone were placed in the ark of the covenant (Deut. 31: 26; I. Kings 8: 9). This is the first step toward the formation of the canon of scripture. The law of Moses henceforth assumes a most important role. It was the very groundwork of Hebrew polity, the constitution according to which society was formed and kings were to govern. So important was it, that the law-giver, with true prophetic insight, clearly forecasts the establishment of the monarchy and provides that the king upon taking the throne should write out, for his guidance, a copy of the law (Deut. 17: 18). Its appointed guardians, the priests, were charged with the important duty of teaching the law and reading the whole of it to the people at the end of every seven years. Joshua, as leader of the hosts of Israel, copied out and afterwards read to the people "all the words of the law, the blessings and cursings, according to all that is written in the book of the law" (Josh. 8: 34). He added his own writings to the sacred library, as did also Samuel, the Prophet, who "wrote it in a book and laid it up before the Lord" (I. Sam. 10: 25). The temple of Solomon being completed, a new depository was afforded the records: they with the ark of the covenant were taken into the temple (I. Kings 8: 9), while other books were added from time to time.

Among the last words of King David to his son and successor, Solomon, were these: "Keep the charge of the Lord thy God, to walk in his ways, and to keep his statutes. . . . and his testimonies as it is written in the law of Moses" (I. Kings 2: 3). But Solomon turned to idolatry in his later years, bringing upon his kingdom the curse of an offended Deity. The kingdom was rent in twain; then followed the evil days when the kings of Israel and Judah "did evil in the sight of the Lord," entirely neglecting the law and the Lord's commandments. Kings, priests and people passed into a deep sleep from which they could hardly be aroused by the stern rebukes of the prophets, now raised up by direct call from God. When King Hezekiah came to the throne of Judah in 727 B.C., a deplorable state of affairs existed. The temple was closed, the laws disobeyed and forgotten. Shortly, the ten tribed kingdom of Israel was to be taken into captivity, and Judah must needs rally, if her national existence should be maintained. At once the king's commands were given; the Levites obeyed. The temple was opened and cleansed. Once more sacrifices were offered. Again did the corridors ring with the voices of the sweet singers of Israel, raised in praise and gladness, while the "daughter of Judah" bowed her head in worship. The sacred books were brought to the forefront, and a sort of revision effected. The men of Hezekiah copied out the Proverbs (Prov. 25: 1); the Psalms of David and Asaph, the seer, were selected for the temple service (II. Chron. 29: 30), and the law was again taught by the Levites (II. Chron. 30: 22).

Another century passes. The temple, closed during the long reign of wicked Manasseh, is again opened and purged of its filth by command of Josiah. The

books, hidden during the period of disobedience, are discovered in the temple by Hilkiah, the priest (II. Chron. 34: 14). These are joyfully received by the king, who re-institutes the temple worship, following the written instructions of David, king of Israel and of Solomon, his son (II. Chron. 35: 4), and makes a covenant with the Lord to keep the commandments, statutes, and testimonies of the book of the law (II. Chron. 34: 31). At this date of 623 B.C., then, we are assured of the survival of the books, notwithstanding the idolatrous and stormy times of the four centuries since the temple received the sacred charge. Surely the Lord, who inspired, was now guarding the sacred pages.

But the future had in store far greater dangers for the books, time and again their very existence was to be threatened. Only a few years later came the whirlwind from the east. The Babylonian hosts encompassed the city; took and burned it; destroyed the magnificent temple; carried the people as exiles into Babylonia, hundreds of miles away. How nearly the sacred rolls escaped destruction we may never know. Yet they were safe. The Prophet Daniel tells how he searched the books learning from the law that all this desolation and humiliation had been foretold (Dan. 9: 13), while from the writings of Jeremiah he was assured that Judah would return after the seventy years were accomplished (Dan. 9: 2). Again, Ezra, though an exile, had the books in his keeping, he becoming a "ready scribe of the law of Moses" (Ezra 7: 6). We cannot say positively just what books were in the collection of scripture at the time of the captivity, yet from the evidence given above, together with what we learn from the Book of Mormon, it is certain the following were included, viz.: The law; historical and devotional writings of Moses, Joshua, Samuel, David and Solomon, and prophetical works of the pre-captivity prophets. Such works as "the book of the acts of Solomon" (I. Kings 11: 41), books of Nathan and Gad (I. Chron. 29: 29), prophecy of Ahijah and visions of Iddo (II. Chron. 9: 29), book of Jehu (II. Chron. 20: 34), the "sayings of the seers" (II. Chron. 33: 19), which are mentioned in our Bible but have not come down to us, were no doubt existing at this time, as they furnished material from which the books of Kings and Chronicles were compiled, a work done after the captivity.

The Book of Mormon quotes from the Prophets Zenos, Zenock, Neum (I. Nephi 19: 10) and Ezias (Hel. 8: 20), whose writings were certainly preserved up to the year 600 B.C., though they may have perished later. It is important to note that the sacred writings of this period were the records accessible to the Prophet Lehi and his followers, who left Jerusalem 600 B.C. The records of Laban taken by them to their new home in America included the five books of Moses, a history of the Jews up to the commencement of King Zedekiah's reign, writings of the prophets that lived prior to Zedekiah, together with some of the contemporary prophecies of Jeremiah (I. Nephi 5: 11-13).

We come now to a new epoch in the history of the Jewish scriptures. Cyrus, 536 B.C., issued a decree permitting the Jews to return to their native land. The first migration took place immediately. Later—about 458 B.C.—Ezra, the priest and scribe, was commissioned by King Artaxerxes to go to Jerusalem to teach the law and commandments of God and formulate a government in

accordance therewith. Oh! what a pitiful scene bursts upon our view! Before the water gate of the newly erected walls encircling the rebuilt Jerusalem, stands Ezra, the scribe, upon his pulpit of wood. Below him are the descendants of the men taken into capitivity nearly a century and a half before, all anxious to hear the law of the Lord. The priest unrolls the sacred scroll blessing "the Lord, the great God" (Neh. 8: 6); the response of the people is heard—"Amen, amen"—and they bow their heads in worship. Alas! they have lost the use of their mother tongue during those disastrous days of exile. It has been corrupted by intercourse with other nations. The Levites acting as interpreters "give the sense and cause them to understand the reading" (Neh. 8: 8). The Hebrew was no longer the language of the people. It had been displaced by the mongrel Aramaic, which continued the popular language of Palestine even to the times of Christ and the Apostles. Henceforth the Hebrew is the exclusive property of the learned. After reading the law a covenant is entered into by all the people to serve the Lord and keep His law. The pledge is made on behalf of the people by eighty-four of the scribes, priests and chiefs, who sign the covenant. These, according to Jewish tradition, were the first members of the Great Synagogue, who, presided over by Ezra, restored the temple worship, collected and compiled the books of scripture, and definitely formed the Jewish canon.

Nehemiah, one of the Great Synagogue, is mentioned as "founding a library," no doubt for the second temple, by "gathering together the acts of the kings, and of the prophets, and of David" (II. Macc. 2: 13). This would be about 423 B.C. From this time the law was studied and taught by an independent class of scholars, the scribes, who were successful in guarding the precious manuscripts, even at a time when the Jewish race was threatened with extermination. The mad Syrian king, Antiochus, was determined to stamp out Judaism, but his overwhelming forces were successively repulsed and completely routed by the loyal Jews gallantly rallying to the standard of Judas Maccabeus in the year 165 B.C. Let us note in passing how these devoted Jews had read to them "the holy book" (II. Macc. 8: 23) before sweeping down upon their enemies, shouting the watchword, "The help of God."

Following the conquests of Alexander the Great, came the flood of Grecian learning, extending its influence everywhere. The Bible was translated into the Greek language by Jewish scholars in Alexandria, Egypt, about 280 B.C. This version, called the Septuagint, or version of seventy, came into popular use and was the Bible of Christ and the Apostles. "Out of thirty-seven quotations of the Old Testament made by our Lord, thirty-three agree almost verbatim with the Septuagint" (J. Patterson Smith). However, the original Hebrew manuscripts were diligently studied and safely preserved by the scribes, who, being masters of the classic Hebrew, looked with disdain upon the popular Greek version.

The books were again in danger when the Roman horde, 70 A.D., brought desolation again upon the holy city and dispersed its inhabitants "among all nations, like as corn is sifted in a sieve" (Amos 9: 9). But the Jews loved their "word of God" better than life itself, and devoted every energy toward its safety. Their city destroyed, the temple in ruins, the Jews, still clinging

to the memories of the past and concentrating their efforts upon the preservation of their national treasure, settled down in little communities at Tiberias, Babylon, Caesarea and elsewhere, to learn, copy and transfer to their successors the "law and the prophets" neither one "jot" nor "tittle" altered. So careful at all times was this peculiar people to obey the divine command: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" yet unable to follow the closing injunction, "that ye may keep the commandments of the Lord your God" (Deut. 4: 2). Academies of learning sprang into existence, scholars of renown were produced. Especially did the schools of Tiberias and Babylon rise to eminence. The scholars of each of these places wrote the civil and canonical law of the Jews. This was the oral law, which, according to tradition, had been received by Moses on Sinai, then orally handed down through Joshua, the seventy Elders, the prophets, the men of the Great Synagogue, and then to the rabbis, who early in the Christian era committed it to writing. This formed the Mishna, which with a commentary called the Gemara made up the famous Jewish Talmud. The work was finished during the 5th century A.D. It is interesting to note the scathing rebuke administered by Jesus to the scribes who made "the word of God of none effect through your tradition" (Mark 7: 13). He referred of course to the traditions afterwards to be found in the Talmud.

Our interest is especially drawn towards the Talmudists on account of their guardianship of the Jewish canon, until they passed it on to their successors the Massoretes, from whose hands our standard Hebrew text of the Old Testament was received. The Massoretic period may be set down roughly as extending from 500 A.D. to about 900 A.D., although the work completed then found its commencement as early as the days of Ezra. The Massorah is a critical commentary upon the scriptures from a literary standpoint, including a sort of a textual criticism. It shows different readings discovered in the various manuscripts, and tells how many verses, words, letters, etc., are in the several books, giving minute details about the letter of the writings. This without doubt assisted materially in maintaining the purity of the text, as it passed down through the centuries. Ever and anon the new manuscripts, fresh from the hands of the priestly copyist, were replaced. The men who arranged and wrote this vast criticism are called the Massoretes. The standard Hebrew text of the Old Testament from which our Authorized and Revised Versions were translated is called the Massoretic text because it was revised, preserved, and handed on to us by the Massoretes. The oldest dated Hebrew manuscript known to-day was written 916 A.D., and is consequently nearly seven centuries later than the earliest Greek manuscripts containing the New Testament and the Septuagint Version of the Old.

We have seen how the sacred library has grown and been preserved from its first auspicious beginning when God wrote the tables of the law, until we receive it through its excellent English translations, a whole literature cast into varied literary forms and clothed in the choicest of language. It only remains to say a few words regarding the witnesses that can give a faithful testimony as to what the sacred books were like at different stages in their history.

First: The Book of Mormon is valuable since it takes excerpts from differ-

ent Old Testament books, proving their existence 2500 years ago, and their substantial agreement with our present versions. It is a witness supplied by revelation, the same method by which the Jewish books were produced, to establish the antiquity and authority of our Old Testament writings, at a time when the higher criticism is hurling the full force of its scholarship against the sacred literature in an attempt to weaken the bulwark of inspiration upon which it stands. The higher critics endeavor to bring down to the post-exile period the date of the composition of the Pentateuch and nearly all the other books in the canon, thus eliminating the fact of revelation and gradual growth, and reducing the Holy Scriptures to a standard of purely human construction. The Book of Mormon answers that though the books before the captivity may not have been absolutely identical in form, they were at any rate the same in substance as those now in the canon. The truths of law and prophecy revealed from God and written by holy men, together with a history of the Jewish race (I. Nephi 5: 11) were existing prior to the captivity.

Second: The Samaritan Pentateuch,'discovered early in the 17th century A.D., gives evidence as to the "five books of the law" as early as the days of Ezra, when it was probably copied from the Hebrew text and taken to Samaria to be the standard of worship for the mixed race of Samaritans. Having been preserved and handed down through a separate channel from that of the Hebrew Old Testament, its utility consists in confirming the authenticity of a reading when it agrees with the Hebrew. The Samaritans rejected the rest of the Jewish canon, giving their sole allegiance to Moses.

Third: The Septuagint, or Greek version, mentioned above contains all the books of the Jewish canon, and also much of the Apocrypha. It is a very important witness, telling us the form and substance of Hebrew texts in the third century before Christ.

Fourth: The Vulgate, or Latin translation by Saint Jerome, who went to original Hebrew sources for his material, shows the condition of the Old Testament texts, probably of very great antiquity, which were in use during the 4th century A.D., when he did his work.

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